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ON SUBMISSION TO GOD.

THE holy ſcriptures abundantly enjoin it on men, to ſubmit themſelves to God. He is the Father and Lord of the world, and requires his creatures to forſake every evil and rebellious practice and become the loyal ſubjects of his government. The duty enjoined is not an inevitable ſubjection to his invincible power. Every thing, willing or unwilling, muſt ultimately ſubmit to this; for God manages all things according to the counſel of his own will. The finally impenitent themſelves muſt take their portion of wrath and fiery indignation at his hands. Men, who are ſenſible that they can make no effectual reſiſtance, frequently compoſe themſelves to ſubmit to things, which, had they ſufficient power, they would never do. A vanquiſhed enemy ſubmits to to the chain of an haughty conqueror, with the appearance of meekneſs; and dying unbelievers frequently ſay as much as this, that they are reſigned to death if that be the will of God. The captive does not uſually deceive himſelf, ſo as to ſuppoſe he is willing to bear the taunts and ſhackles of the conqueror. But, alas! the dying enemy of God, and ſinners under

awakenings, are often able to miſtake this ſubmiſſion, which ariſes from a deſpair of what they wiſh, and a reſolution to bear their burdens as well as they can, for that ſubmiſſion, which ſprings from love and confidence in God. It may not then be improper to attend to the ſubject with care.

Submiſſion ſometimes reſpects the law of God. This is ſomething more than yielding heartleſs ſervices, and hypocritical pretences to obedience.—It is delighting in the law, and entering into the practice of a cordial conformity to it. Such as thus obey it, ſee an excellency and fitneſs in the law itſelf, and they obey, becauſe they eſteem it holy, formed on the great principle of impartial goodneſs, and a bleſſing to the univerſe. Such take pleaſure in the duties it enjoins, and earneſtly deſire that their hearts ſhould be brought into a perfect conformity to all their duty, ſaying then ſhall I have great delight, when I have reſpect to all thy commandments. Submiſſion to the divine law, is alſo derived in part, from an affectionate ſenſe of the obligations which believers feel themſelves under to God, as their parent, who hath nouriſhed and brought them up as children, ſuſtaining them from infancy to their preſent age; ſo that goodneſs and mercy have followed them all the days of their lives, notwithſtanding the numerous provocations they have committed againſt him.—His people are ſenſible, that this lays them under obligations to him, and that it is an aggravation of wickedneſs, to rebel againſt God, when he hath nouriſhed and brought them up as children.

A conſideration alſo, that God has created the world, impreſſes on the minds of his people, a ſenſe of his right to give law to his own creatures. They view themſelves as his property, hence dutifully comply with their obligations to be employed for his pleaſure and glory, in any way he ſhall direct.—Nor are they inattentive to the obligations upon them, derived from the perfection and glory of his nature, which render him infinitely worthy to command the univerſe. They ſubmit to the law, becauſe they eſteem it an infinite bleſſing to creation that it has ſuch a glorious Being at its head.—With ſuch impreſſions as theſe, it is no cauſe of wonder, that all the inhabitants of heaven, and the well diſpoſed on earth, ſhould cordially ſubmit to receive and obey the commands of God.

2. Submiſſion to God alſo reſpects his providence. The providence of God is his agency in preſerving and manageing created things, carrying into effect all his counſels, and promoting the intereſts of his kingdom, and the manifeſtations of his own glory, which is indeed the ſupreme intereſt of his creatures. The purpoſes of God reſpect all actions and things—he hath fore-ordained whatſoever comes to paſs. His providence is executed with almighty power, ſo that his counſel ſhall ſtand, and he will do all his pleaſure. Submiſſion to this providence, is a cordial and confidential ſurrendery of ourſelves and all our concerns, into his hands, delighting in his ſupremacy, and rejoicing that we may find ſuch an one, to whom we may confide all that we value.—It ariſes from an approbation of, and a full confidence in the wiſdom, power and goodneſs of God, to manage all concerns for his glory, and the general good. God has power to controul and manage creation, as the potter does the clay. He has wiſdom to connect the whole into a ſyſtem ſo that all parts may move in harmony with each other, and in ſubordination to the intereſt of the whole. And he has goodneſs of heart to adopt this for his object, and accompliſh it by the whole work of providence. This his people believe—and where is the benevolent mind, which would not rejoice to ſee himſelf, and all things, in ſuch hands? Where is the believer, who will not be conſoled under afflictions, by the conſideration, that infinite wiſdom and goodneſs deal them out? It is owing only to moral depravity, that there is any want of ſubmiſſion to divine providence among men.

3. Submiſſion to God alſo includes ſubmiſſion to his grace. This is if poſſible, beyond all other acts of ſubmiſſion, the moſt contrary to the pride and haughtineſs of the corrupt heart. The grace of God is the goſpel ſalvation, conſiſting in the pardon and acceptance of the ſinner through Chriſt, and communications of holineſs, for his ſake only, made by the Holy Spirit. The pardon of ſin, through Chriſt, is on the ground, that we are ſo vile and guilty, that God cannot remit, in the leaſt, the penalties of his law, only from reſpect to Chriſt, and that we are worthy of eternal vengeance and univerſal abhorrence, and muſt be beholden to Chriſt for the leaſt favour. This is too humiliating for the pride of the

unsanctified; and it is still more so, because it represents us so vile and depraved in our inclinations, that our return to God is a desperate matter, unless effected by the sovereign power of the Holy Ghost. When any one submits to the grace of God, he freely consents to be considered and treated and pardoned, as a criminal, deserving endless wrath, and to be so considered forever; and to be fixed as a pillar in the house of God—a living monument, to perpetuate the memory of such grace, to the glory of Christ: he cordially submits to this way of salvation, and prefers it above all others which his imagination can invent. In submitting to the grace of God, he also subscibes to this truth, that he is too corrupt, even to exercise any right affection towards God or man, only as it is wrought in him, by the Spirit of God. He cheerfully places all his dependence there, for holiness and sanctification, and rejoices in this dependence, and is willing to have it forever known, through heaven and earth, that he is by nature so utterly corrupt, that he is indebted to special, distinguishing grace, for every thing in his heart and conduct, by which he differs from such as are condemned to everlasting misery. Submission to grace necessarily implies deep humility, and is a very different thing from merely wishing to go unpunished. It implies an holy admiration of the gospel, not only because it saves sinners, but because it so effectually provides for their sanctification, and to have free grace so apparent in their salvation; to have Christ so exalted, and the sinner so abased, and the impression of this so effectually kept up forever in the view of the whole intelligent system, to the glory of the divine grace. That heart is humble and benevolent, and delights more in the glory of God, than in his own praise, which can be pleased with the grace of God. Such men can take pleasure in being set up as spectacles of mercy, that it may be forever said by creatures, "See in the salvation of that hell-deserving sinner, the riches of God's free, sovereign grace—see how God has renewed him, pardoned him, sanctified him, kept him, and glorified him, from a pure regard to his own glory, and the redemption of Christ."

How evident it must be, that no submission either to the law, providence or grace of God, can subsist in an unrenewed soul. Nor can these affections be perfect, until the heart is wholly conformed to God. Selfishness, pride and conformi-

ty to the fashion of this world, are wholly inconsistent with submission to God. The heart must be created anew, and then the soul can repose itself with comfort on the Lord.

There are many considerations, which are weighty motives, to impress on us the duty of submission to God.

1. It is altogether impossible to make any effectual opposition to his will. We can never be successful in opposing his administrations. God is an all-sufficient ruler, and his creatures are too feeble to give any disturbance; should any one rise against his law, and refuse submission to his authority, which alas! multitudes continue to do all their days, can they compel him to repeal his law, or can they avoid its penalty? Can we fly from his wrath, or are we stronger than he? By no means; the law will have its effect, either in our obedience or destruction. It is also as impossible to defeat the designs of providence. We are in his hands, and all our concerns, and the events which respect us, are at his disposal. He has long since fixed his designs concerning us, and we cannot cause him to change his counsels. If he intends us sickness, poverty or any calamity, no resistance, or want of submission on our part, can defeat his purposes. Nor will any resistance of his grace be successful. We never can pursuade, or compel him, to make the terms of his gospel more agreeable to our pride and corruptions. We may indeed in one sense resist his grace forever; we may reject it; but the resistance will be fatal. Since, therefore, we can make no successful resistance against our Maker, and since all opposition will increase our guilt and ruin, it is madness to resist.

2. But submission to God in all things, will be for our everlasting welfare. By this spirit we at once become at peace with all his administrations. All things will then be in conformity to our most earnest desires, or in other words, our most earnest desires will coincide with all the purposes and administrations of God. "He shall give thee the desires of thine heart." We shall be at peace with him, and have confidence in him, in all things, and in all times. How comfortable is such confidence in one, on whom we must depend forever!

3. Submission to God is a duty which we owe him. His laws, providence and grace, are excellent in themselves, and importants benefits to his creatures; there is nothing in them but what is lovely and desirable; without them, creation would inevitably go to ruin. To which of his laws ought

we not to ſubmit? Ought we, his creatures, to wiſh to be exempted from his authority? Is not creation infinitely indebted to him for his providence? And ſhould not this world ſing the praiſes of his wonderful grace. It is our unqueſtionable duty to ſubmit, and we have cauſe to rejoice, that his yoke is eaſy, and his burden light.

4. Another motive to ſubmiſſion, is the aſſurance, that God reſiſteth the proud, but giveth grace to the humble. He will give them free acceſs to him, and from his fulneſs they ſhall receive and grace for grace.—He will take the entire charge of them upon himſelf. How impious it muſt be to cavil at the holy and benevolent diſpenſations of God. It proves want of conformity to his will and admoniſhes men of the fatal end which awaits them. Let thoſe, who reſiſt the grace of God, conſider, that they are oppoſing the only hope of the world, oppoſing him, who gave his life a ranſom for men, cloſing the door of mercy, and ſealing themſelves over to the award of law and juſtice. Let ſuch reflect, how important it is, that they agree with their adverſary quickly, while they are in the way with him, leſt at any time their adverſary deliver them to the judge, the judge to the officer, and they be caſt into that priſon from whence they ſhall never eſcape, till the have paid the laſt mite.

HARMONY OF CHRISTIANITY.

(*Continued from page 272.*)

PART II.

Experimental Religion.

CHRISTIANITY is a religion of the heart. It has its ſeat in the views and affections of the ſoul. "With the heart man believeth unto righteouſneſs."

This however is not peculiar to Chriſtianity. It is true of all other religions believed and practiſed by men. "Out of the abundance of the heart the mouth ſpeaketh." The words and actions of men are the expreſſions of the heart.—All religion, whether true or falſe, is founded there.

As the ſtate of the heart reſpecting religion, influences the practice, ſo it receives its moral quality from the nature of

the affections. In the votaries of false religion, the affections are excited by religious conceptions which are false, or partial and unjust.

The religion of the bible is essentially different from all others, in many particulars at present we notice that which follows.

All other religions of which we have any knowledge, present a private or personal good, as the object of pursuit and enjoyment.

Christianity presents, to those who embrace it, that happiness which is founded in the views of the highest perfection and felicity of the moral system. To behold this, be active in promoting it, and enjoy it, is the highest felicity of a genuine Christian. The view already taken of doctrinal Christianity, clearly establishes this truth.

The manifest contrariety between Christianity and other religions, in this particular respect, to mention no other at present, accounts for some of the obvious appearances among men.

False religion is agreeable to the depraved heart of man, as it harmonizes with his selfish affections.

Genuine Christianity is opposed to all such affections, and adapted only to those which embrace the public good, and are spiritual, supernatural and divine.

The objects relished and pursued by selfish men, excite aversion and disgust to the spirit of Christianity, and what Christianity tastes and enjoys is disagreeable to the depraved, unsanctified heart. The truth of these observations is evident from the doctrines which have been stated, from many scriptural declarations, and from the history of man. We shall therefore proceed to mention a few leading branches of experimental religion, as they exist in the hearts of good men, in agreement with each other, and with doctrinal Christianity, of which regeneration may be considered as the basis.

1. Reconciliation to God.—"The carnal mind is enmity against God." All its moral exercises are of this description, in their tendency and issue. They are the various modifications of selfish affections; hence the Deity, viewed as opposed to their wicked purposes, and determined to punish sin, is the object of their aversion.

Indeed, ſinners at eaſe in Zion, and under the ſmiles of proſperity, often think that they love God; having ſome conviction that their proſperity is from him, they are pleaſed for "ſinners love thoſe who love them." But in a reverſe of circumſtances, they repine, and in effect call him a hard maſter; and when the wicked are enlightened by the Spirit of God, ſo as to perceive their danger and that God is angry with them and diſpoſed to puniſh them, for their ſins, it is common for their hearts to riſe againſt God, and they are full of the ſenſible exerciſes of enmity againſt him, becauſe he is oppoſed to their ſinful courſe, and, as they believe, is determined to puniſh them.

This is abundantly evident from numerous caſes; where the agency of the divine Spirit produces, in the conſciences of ſinners, that conviction of ſin and danger which is uſually previous to regeneration, as is known to all who have been converſant with perſons under what has been commonly called a preparatory work of the Spirit. Hence we learn the abſolute neceſſity of a change of heart in the ſinner, in order to any right affections.

"Except a man be born again he cannot ſee the kingdom of God." The heart muſt be "circumciſed to know the Lord," and the law of God written in it, or it will never diſplay the graces of Chriſtianity.

Reconciliation to God, preſuppoſes the renewing agency of the Holy Spirit, as do all Chriſtian graces: this implies a conviction of the real character of God, as a holy and infinitely perfect being;—of the perfections of his government over man, and that it is fit he ſhould do what he will with his own. It alſo implies a conviction that our oppoſition to God is totally inexcuſable, and that he is righteous in the puniſhment of our tranſgreſſions, according to his threatening. This conviction is attended with a ſenſe of heart of the ſpiritual beauty of his character, and the moral perfection of his government, founded in a firm belief of the truth and divinity of his word.

In ſuch views of divine objects, the mind reſts in God, as an infinite good, and worthy of the moſt profound adoration. His moral and providential government appear to a mind thus affected, to be divine, and worthy of the moſt cordial approbation, and of ſubmiſſion and obedience from all.

The ſinner thus reconciled to God, judges and condemns himſelf for all his oppoſition. He juſtifies the divine government in its commands, threatenings and retributions, and deſires to be forever devoted to the favour and ſervice of God.

2. This reconciliation involves repentance towards God, even "repentance which is to ſalvation not to be repented of." It correſponds to the moral perfection of the divine character and government, as exiſting in the mind. He views perſonal tranſgreſſions with averſion and ſelf-abaſement, and approves the condemnation of the guilty. While to be pardoned, ſanctified and reſtored to the favour and enjoyment of God, is viewed as the greateſt conceivable diſplay of rich and ſovereign grace.

3. Juſtifying faith is connected with repentance and reconciliation to God, and is highly eſſential in experimental Chriſtianity. This conſiſts in a belief of the goſpel, founded on the teſtimony of God concerning Jeſus Chriſt, as mediator between God and man; a cordial acquieſcence in the goſpel method of ſalvation, and humble truſt in Chriſt for acceptance with God.

According to the goſpel, thoſe who believe in Chriſt are ſo united to him that they are conſidered and treated by God as his ſeed and treated to the greateſt favours on his account; and as a teſtimony of the Father's good pleaſure in him, they are pardoned and juſtified, and made heirs of eternal life thro' him.

This faith implies all which has been mentioned as contained in reconciliation to God, and repentance for ſin. It agrees to the doctrines of the mediation and atonement of Chriſt, and to that of the ſinner's ſtate of condemnation in himſelf, and his periſhing need of ſuch a Saviour.

It illuſtrates and confirms the doctrine of regeneration, and of the free and ſovereign grace of God in the ſalvation of ſinners.

Regeneration is known by the effects produced. Theſe effects are thoſe Chriſtian experiences which have been mentioned, together with all other graces of the Spirit.

This truth is illuſtrated by our Saviour, in the parable of the ſower, in his ſimilitude of the good tree and the evil one

and their reſpective fruits; for as all trees produce their own proper fruit and not that of another, even ſo the ſpirit of the world and the ſpirit of Chriſtianity produce their different and oppoſite effects in the hearts and lives of their reſpective ſubjects.

The immediate effect produced in the heart by regeneration is an enlarged and ſublime ſpirit, a mind inclined to purſue the good of the moral ſyſtem, in diſtinction from all ſelfiſh and perſonal objects, and to reſt in that good as its portion.

This is exemplified in all the graces of Chriſtianity. In the view of the fulneſs of God, it is ſupreme love to him and approbation of his government. in the contemplation of our own character, it is repentance and humility. Reſpecting the goſpel, it is divine faith. As it terminates on the people of God, it is brotherly love; to the miſerable it is mercy; to the afflicted it is pity; to the wicked it is ſorrow and good wiſhes; to enemies it is forgiveneſs and prayer for their beſt good. Under divine chaſtiſements it is humility and ſubmiſſion; in affliction and diſtreſs it is ſubmiſſive patience; in danger it is humble confidence in God; in proſperity it is thankful joy in divine goodneſs; in the affliction of others it is ſympathy and prayer; in their proſperity it is joy, and the good becomes common.

In contemplating the bleſſed and holy exerciſes of heaven and the emptineſs and vanity of earth, it is weanedneſs from the world and heavenly mindedneſs. In the contemplation of our own vileneſs and the excellency of divine things, it is ardent longing for conformity to God.

In view of his infinite fulneſs, and of human guilt and nothingneſs, of the univerſal and perfect government of God, and that the final iſſue of all preſent evil will be good, that the wrath of man ſhall praiſe the Lord, and that he will reſtrain the remainder of wrath, it is rejoicing in God. This happy exerciſe which is begun by ſaints on earth, will be complete and eternal in heaven.

Enough has been ſaid on experimental religion, to ſhew its conſiſtence with itſelf, the harmony of its parts with each other, and with the doctrines of Chriſtianity. We proceed, laſtly, to conſider the leading branches of practical religion, and mark their agreement with each other, and with Chriſtianity as it exiſts in the doctrines of the bible and the experience of Chriſtians.

PART III.

Practical Christianity.

THE practical duties of Chriſtianity evince the tendency of its doctrines; they exemplify the inward exerciſes of experimental religion, and they conſiſt in keeping the commandments of God.

The doctrines of the bible concerning that original, independent and eternal being, preſent him to the mind as poſſeſſed of infinite moral perfection, the creator and proprietor of the world and of man, the rightful Lord of all, and the only proper object of all religious worſhip and adoration, and worthy of unreſerved obedience and ſubmiſſion from his creatures.

Experimental Chriſtianity clearly ſupports the doctrines reſpecting the fulneſs of God, and his relations to man, and the fitneſs of his univerſal government.

Practical Chriſtianity conſiſts in the exhibition of this doctrine in a courſe of actions conformed to the divine commands. It is the expreſſion of the heart in the external acts of divine worſhip, and in keeping God's commands.

It conſiſts in doing that which the doctrines of ſcripture and the experience of good men agree in aſſerting ought to be done. The commands of Chriſtianity are its doctrines and the experiences of Chriſtians, clothed in the garb of divine authority, a conformity to theſe is practical Chriſtianity.

Divine faith is an eſſential part of experimental Chriſtianity; it reſts on the ſcripture doctrine of redemption by Chriſt. In practice it is the work of faith and labour of love. Faith overcomes the world, and teaches the believer to live above it, and have his converſation in heaven while he dwelleth on the earth.

The genuine Chriſtian "looketh not at the things which are ſeen, but at the things which are not ſeen."

The doctrines of Chriſtianity uniformly teach that the honour of God and the beſt good of his kingdom, ought to regulate our actions and purſuits, in diſtinction from all private and perſonal conſiderations. And is it not true that the real Chriſtian "looketh not on his own, but the things which are Jeſus Chriſt's?" and "doeth to others as he would that others ſhould do to him?" and doth not "the grace of God which

bringeth ſalvation teach the ſubjects of it to deny all ungodlineſs and worldly luſts, and to live ſoberly, righteouſly and godly in the preſent world?"

The holy ſcriptures abundantly teach us that it will avail nothing to the ſalvation of the ſoul to "call Chriſt Lord, Lord, if we do not the things which he ſays."

The duties of Chriſtianity correſpond to our various relations to God and man, and are the external expreſſions of thoſe internal emotions and affections which conſtitute experimental Chriſtianity.

[*To be continued.*]

The following REASONS were aſſigned by a reclaimed Infidel for renouncing Deiſm and embracing Chriſtianity.

1. THAT I never ſaw, heard or read of any man, woman or child that was reformed, either in whole or in part, by embracing the principles of Deiſm.

2. That I have known hundreds; and heard of thouſands, who have been reformed by embracing Chriſtianity.

3. That I have known induſtrious and ſober men, who by imbibing the principles of Deiſm, almoſt inſtantly became deſperately wicked, and in many inſtances dangerous members of civil ſociety.

4. That I have known ſome Deiſts, and many ſcoffers at religion, ſpeedily and effectually turned from the moſt abandoned practices, *by the preaching of the goſpel*, to a life of righteouſneſs, which ſhewed itſelf by ſobriety, induſtry, charity, brotherly kindneſs and univerſal philanthropy.

5. That I do not recollect ever hearing but one Deiſt profeſs really to believe in a future ſtate of rewards and puniſhments.

6. That I never met with a man, who profeſſed to be a real Chriſtian, but what built his principal hopes upon the reality of a future ſtate.

7. That I cannot, in all the Deiſtical writings, find any law to prevent wickedneſs, or encourage virtue, with rewards and puniſhments annexed thereto.

8. That in ſcripture all the crimes that man can poſſibly commit are, under the ſevereſt penalties, forbid, and every poſſible virtue inculcated and encouraged, by promiſes of *eternal and exceeding great rewards.*

9. I have known ſome Deiſts, and read of many, who, at the apparent point of death, were ſeized with the moſt horrible deſpair, uttering the moſt bitter reflections againſt themſelves for their total neglect of thoſe duties commanded in the goſpel. But who ever heard or read of a Chriſtian at the hour of death, deſpairing of the mercy of God, becauſe he had all his lifetime rejected Deiſm, and ſhunned the company of its profeſſors? Or even when long, fierce diſeaſes had ſhaken the nervous ſyſtem, and raging fevers inflamed the blood, have they ever been ſo far deranged as to wiſh they had never been born, for not rejecting the Bible as a wicked and miſchievous impoſition on the human race?

REFLECTIONS

Of a Youth once diſſolute, brought to ſerious Conſideration.

WHAT is human life? What a ſcene of confuſion and diſorder? What tumults and anxieties are its attendants? What troubles—what calamities accompany it? How momentary are its enjoyments? How precarious are its pleaſures? How replete with wretchedneſs?—What broils and commotions diſtract mankind? How are they involved in war and contention? The hiſtory of the human race is ſtained with deſcriptions of blood-ſhed and ſlaughter. To a reflecting mind, the world exhibits a picture of miſery: it preſents few ſcenes which are pleaſing. The man of obſervation traces the footſteps of uneaſineſs and trouble, in almoſt all the ways of men. Upon a review of my own life, I find it to have been a ſeries of anxiety and diſcontent. Although I have ſhared largely in what are called the pleaſures of life; although my time has been devoted to riot and amuſement; yet I have always been a ſtranger to real ſatisfaction and enjoyment. The pleaſures of ſenſe have not afforded me that

ſatisfaction which I expected.—I do not meet with ſucceſs in my endeavours to obtain happineſs. The world proves falſe. It allures only to deceive; it charms, to afflict; it captivates to torment. The enchanting appearance of vice has engroſſed my attention, while its effects have rendered me unhappy. I have been a votary of vice: and the revels of debauchery were my only ſources of pleaſure. Deluded mortal! I cannot reflect upon my paſt life, without the keeneſt ſenſations of regret. Every part of it has been a ſcene of the moſt ſinful diſſipation. Vice his been my boſom companion. It reigns in my very nature. It has alienated my breaſt from every ſocial feeling. It has rendered me callous to the tender feelings of humanity, and deaf to the calls of diſtreſs. It has obliterated every principle of benevolence, and corrupted every ſympathetic emotion, It has dried the fountains of rational pleaſure, and opened the ſources of miſery.—I cannot expect happineſs, when I live contrary to the plain dictates of reaſon and common ſenſe. I muſt either relinquiſh my preſent courſe of conduct, and ſeek happineſs in ſome other way; or determine to be wretched. My own feelings coincide with the aſſertion of ſcripture, that "the way of tranſgreſſors is hard.

I am informed, that a virtuous courſe of conduct will alone make me happy. My own experience evinces, that a conſciouſneſs of internal rectitude is the greateſt ſource of enjoyment. Virtue has charms peculiar to herſelf. She attracts, but not to diſguſt. She beams a delight upon all who come within reach of her rays. She calms the boiſterous paſſions; but gives energy to every noble ſentiment. With maternal kindneſs, ſhe wipes the tear of diſtreſs, and cheriſhes the diſconſolate under the burdens of life. In the cup of affliction ſhe mingles the draught of conſolation, and pours the balm of comfort into the wounded boſom. She ſupports in adverſity, and tempers in proſperity.—She diſpels the gloom of anxiety from the mind of her votary, makes it the receptacle of every generous ſentiment, and is a ſource of rational enjoyment. Her votaries are diſtinguiſhed for a peace of mind, and ſerenity of countenance, which never grace the perſon of the debauchee. They reflect upon the paſt, without regret, and anticipate the future, without fear. Their whole lives are checkered with a variety of the moſt pleaſing ſcenes.

Their conduct is the effect of the pureſt motives, and the nobleſt intention. They adminiſter relief to the diſconſolate, and afford protection to thoſe who need it. Society is benefitted in conſequence of their pious exertions. The virtuous part of mankind, are the ornament and ſupport of the community. With the ſtricteſt propriety they are denominated "the ſalt of the earth." Vice bluſhes in their preſence, and acknowledges her inability to make men happy.

Such are the effects of virtue, that loſt to his own intereſt muſt be that man, who does not embrace it. The life of the virtuous, and that of the vicious man, form a perfect contraſt. While the former is happy in doing acts of munificience, the latter is miſerable in endeavouring to happify himſelf. The one has a fountain of enjoyment in his own breaſt, the other a fountain of miſery. Such being the different conditions of the virtuous and vicious man, ſhall I any longer be the companion of the latter? Is it not time to renounce my preſent courſe of conduct, which leads directly to ruin, and purſue one which will tend to make me happy? The pleaſures of ſenſe no longer afford me ſatisfaction. I am ſick of a vicious life. Beſides I have ſtill more urgent motives for living a virtuous life. There is a future ſtate.—After all my endeavours to diſbelieve Chriſtianity, and exertions to bring it into diſrepute, it ſtill is, and will remain a reality.—Has not my paſt diſbelief ariſen rather from a wiſh to have it a falſehood, than from a conviction that it is? Is it not, at leaſt, diſingenuous to reject a ſyſtem as falſe, which comes with ſo much evidence as that does, till I have more thoroughly examined it? But whenever I have examined it, I have been more ſecretly convinced of its truth; ſo much ſo, that I can have no doubt of its being a reality. It comes with all the evidence I can rationally wiſh; and to reject it in the face of ſo much teſtimony, is arrogance, is unreaſonable. If then the Chriſtian ſyſtem is true; if the wicked will be puniſhed, while the righteous will be rewarded; what will be my condition in a future world? Can I expect the approbation of my maker, when I live contrary to his commands? I certainly cannot. I cannot eſcape the awful retributions of eternity. I muſt die. I do not expect exemption from what is common to mankind. Death is an im-

portant change; it will induct me into an unknown world—into an untried state of existence. The closing scene of life will be interesting. When I am stretched upon the bed of death, when the physician has bidden me adieu, and my friends are watching for the parting gasp; what will be the situation of my soul? Shall I then look forward with joy, or with sorrow, into the unknown world? How shall I then wish that I had lived the life of the Christian? How shall I wish for his lamp to illume my path into the invisible state of being? But if, on entering the world of spirits, I should find that I am lost forever, what rending thoughts will agonize my tortured mind? How should I wish that I had never been born? With what curses should I load my existence?—My present life is short; when compared with that which succeeds, it is but a point. It is but the morning of my existence. I shall soon be housed in rhe grave, and my soul appear before the tribunal of heaven, to receive a sentence for eternity.

These are realities. They are not the fictions of an idle fancy, or the whims of a disordered brain. They are scenes, which will be infinitely important; and to neglect preparation for them, indicates an awful degree of insensibility. To prepare for death, ought to be the great business of the living. I am now beginning the career of human life. I am commencing a course of action, which will be followed by everlasting consequences. Upon my conduct in the present world, depends my felicity in another. And how infinitely important, that it be such as to meet the approbation of my Judge? The Saviour of the world told one who came to him, that he could not be saved, unless he was born again. The practice of vice will inevitably land me in the world of despair. I must change my course of conduct, or perish forever. I have every inducement to live a virtuous life. My peace and comfort in the present world require it, and everlasting happiness or misery will be the consequence of my conduct here. If I relinquish the paths of vice, and betake myself to the practice of virtue, I shall never have occasion to lament it. Not an instance occurs in the long annals of history, of one who regretted that he had lived a virtuous life. But thousands of the wicked have gone out of the world with the most painful reflections, wishing that they had lived the life of the Christian. I am convinced that true religion, if I

can attain it, will carry me through life in peace. She will enable me to bear up againſt its troubles, will approach the bed of my laſt ſickneſs, inform me that my pangs are but for a moment, and will lighten my path into the world of glory.

Such being the bleſſed effects of a virtuous life, both in this, and a future world; I will no longer tread the deſtructive paths of vice. I will renounce a wicked world, and devote myſelf to the ſervice of my God. I ſhall delight in the ways of virtue, becauſe "they are ways of pleaſantneſs and peace." I ſhall not envy the debauchee his unlawful pleaſures, nor wiſh to be a partaker in his vices. Of the innocent amuſements of life I may partake as largely as he, and ſhall enjoy them with a better reliſh. But, knowing that vice leads directly to ruin, I ſhall not have occaſion to regret, that I cannot win at the gaming table, revel in debauchery, and be the firſt in mightnight carouſals; but rejoice, that I have ſomething, which will afford me more permanent ſatisfaction in this world, and ſecure me eternal felicity in another.—With theſe proſpects in view, I ſhall paſs through life agreeably, I ſhall cloſe it in peace; I ſhall make my entry into the word of ſpirits with joy, and my arrival will be hailed by the acclamations of the bleſſed.

HENRICUS.

SANCTIFIED AFFLICTIONS.

A POSTATE man is born unto trouble, as the ſparks fly upward. This is the language of inſpiration, and it is the language of experience. While God is daily conferring favours upon us, he is at the ſame time bearing conſtant teſtimony againſt our ſins, by giving to us the cup of ſorrow. Diſappointed hopes, loſſes, pains and natural death, muſt be endured by man. While roſes are ſcattered by the ſide of his path through life, theſe roſes are found to grow on thorns — The preſent ſtate is every way ſuited to be a ſtate of diſappointment and trial to man.

It ought to be our conſtant endeavour to derive benefit from our afflictions. If they be ſanctified to us, as they are

to all God's people, we ſhall be enabled to ſay with the Pſalmiſt, *It is good for me that I have been afflicted, that I might learn thy ſtatutes.* This pious man found his troubles operating for his ſpiritual and everlaſting good. He was excited by them to learn God's ſtatutes, or to ſtudy and obey his revealed will. Divine truth became ſweeter than honey to his taſte. His love to God's character, law, government and grace, was increaſed, and he was engaged to run the way of his commandments with the greater delight.

It is the deſign of the preſent eſſay to enquire when it can be ſaid that our afflictions or trials work for our good, or when they are ſanctified to us? This ſubject is intereſting to all who are in this vale of tears; and muſt engage the ſerious attention of all who love God. The humble and the patient children of ſorrow are prepared to receive inſtruction on a ſubject which conſtantly occupies their thoughts, and furniſhes matter for daily ſelf-examination.

The ſubject is very copious; and nothing more will be attempted in this eſſay, than to collect and bring into view ſome of the principal evidences of ſanctified afflictions.

I. Our afflictions promote our beſt good, when we acknowledge and adore the hand of God in bringing them upon us.

God is the univerſal Creator. All creatures and events, both in the natural and the moral world, muſt be, and forever remain under his government. If creatures could hold their exiſtence of themſelves, they would become independent of God, and might controul his deſigns.

To ſuppoſe any part of the creation to be freed from the divine government, would be attended with the ſame abſurd conſequences. If any part of the creation could govern itſelf, that part might ſet up a claim in oppoſition to the deſigns of Jehovah, and defeat his purpoſes, in giving birth to creatures. Some contend that God maintains a general providence, but not a particular one, over the works of his hand; and repreſent it as beneath the dignity of the infinite mind, to regard the minute parts of creation. But let ſuch perſons conſider, that a general providence implies the government of all the particular things of which it is compoſed, and that all parts of the divine plan are connected, and therefore a denial of a particular providence goes to a denial, that God governs the world. There is a connection between the opening of a

flower and the rife of a nation, and the direction of a mote and the fall of an empire, which is diſcerned in the divine mind." Though ſuch knowledge is too high for us, it is not too high for the mind of Jehovah, and heightens the idea of his infinite greatneſs, when we conſider him as governing all creatures and events, both great and ſmall, we may diſcover ſomething of that glory, which demands our admiration and praiſe.

It is abundantly revealed in the holy ſcriptures, that the evils which men endure, are inflicted by divine providence. Amos iii. 6. "Shall there be evil in a city and the Lord hath not done it?" Lam. iii. 38. "Out of the mouth of the Moſt High proceedeth not evil and good?" It is unneceſſary to ſpend time in proving a doctrine which is found in almoſt every page of the inſpired volume. If it were a fact, that our troubles were the fruit of accident or chance, or blind fate, we muſt be inconſolable under them. But we are certain, that "Affliction cometh not forth of the duſt, neither doth trouble ſpring out of the ground."

We may be rationally convinced that the evils which we endure proceed from the hand of God; and yet we may practically refuſe to acknowldge and adore his agency. There is a wide difference, in the preſent caſe, between acknowledging and *murmuring*, and acknowledging and *adoring*. The former conduct characteriſes the wicked, the latter characteriſes the righteous. What a vaſt difference was there between the acknowledgment which Pharaoh paid to Jehovah, from that which was paid by Moſes? Pharaoh was compelled to acknowledge the hand of Jehovah in bringing the plagues upon Egypt; but while he made this confeſſion, his heart roſe up againſt the church of Iſrael and their God. Moſes acknowledged the divine hand in bringing judgments upon the Egyptians and the Iſraelites, and at the ſame time he adored or reverenced him who was revealing his wrath againſt the diſobedient. The devils acknowledge the exiſtence of the only living and true God; but in the moment of the confeſſion, they tremble with horror, and are filled with pain. All the godly have a pleaſing belief in the divine government, in the moſt trying ſeaſons, and rejoice in a higher or lower degree, in the dominion of infinite wiſdom and love. They ſee the hand which is ſtretched out in a way of correction as well as in a way of mercy.

As David was fleeing before his ſon Abſalom, Shimei came forth and curſed him. He caſt ſtones and durt at David and all his army. Abiſhai one of David's generals ſaid unto the king, "why ſhould this dead dog curſe my lord the king. Let me go over I pray thee, and take off his head. And the king ſaid, what have I to do with you, ye ſons of Zeruiah; ſo let him curſe, becauſe the Lord ſaid unto him, curſe David. Who then ſhall ſay, why haſt thou done ſo?" (2 Sam. xvi. 9, 10.)

When Job's ſubſtance and children were taken from him in one day, he ſaid, "The Lord gave, and the Lord hath taken away, bleſſed be the name of the Lord." (Job i. 12.) The Apoſtle ſaith in Heb. xii. 9, "Furthermore we have had fathers of our fleſh which corrected us, and we gave them reverence, ſhall we not rather be in ſubjection to the Father of Spirits and live?" From theſe inſtances, with many more which might be adduced, it is evident that pious men acknowledge and adore the divine hand, in laying the load upon them. If when we are afflicted, we eventually find our minds driven further from God, and a cheerful acknowledgement of his chaſtiſing hand, we have juſt cauſe to be alarmed with ourſelves. But let us not conclude in a moment when we firſt enter into the furnace of affliction, that God hath forſaken us, becauſe we have not that lively ſenſe of his perfection and his providence which we may have had heretofore. If we find within ourſelves, that amidſt all the tumult and darkneſs of our minds, we have a fixed determination to truſt in God though he ſlay us, we ſhall find ſome encouragement to hope that hereafter light will break in upon our minds, and that the preſent ſcourge will yield the peaceable fruit of righteouſneſs.

So long as we look no higher than ſecond cauſes to find the author of our troubles, we ſhall pay no homage to God and ſhall murmur at his dealings. Let the heart be placed upon the perfect character and government of the Moſt High, and we ſhall be ſtilled from complaining of our lot, and ſhall with Moſes, Job, David and other ſaints, both in the Old Teſtament and in the New, feel a holy reverence towards him, who is pleaſed to chaſtiſe us. No affliction for the preſent is joyous, but grievous; but when it is ſanctified, it produces a peace and a joy, to which the men of this world

are ſtrangers. All things work together for good to them that love God, and the light and momentary afflictions of this life, will work for them a far more exceeding and eternal weight of glory in the world to come.

II. It is good for us to have been under the rod, when we are led to a clear diſcovery of our ſins, and a cordial acknowledgement of the divine juſtice and wiſdom in our chaſtiſement. "I know, O Lord, that thy judgments are right, and that thou in faithfulneſs haſt afflicted me." The eyes of the pious Pſalmiſt, were opened more clearly than ever upon his ſins, and he felt that God was perfectly juſt in the preſent affliction.

Job ſaith in his addreſs to the Lord near the cloſe of his long and heavy trials, "I have heard of thee by the hearing of the ear, but now mine eye ſeeth thee; wherefore I abhor myſelf and repent in duſt and aſhes." Obſerve the language of the faithful while Jeruſalem lay in ruins, and its inhabitants were either ſlain by the ſword, or gone into captivity. "Wherefore doth a living man complain, a man for the puniſhment of his ſins? Let us ſearch and try our ways, and turn again to the Lord." The penitent Jews, after their return from Babylon, confeſſed that God was juſt in all that he had brought upon them, that he had done right and that they had done wickedly.

The primitive Chriſtains, while they were in bonds and impriſonment, and were expoſed to meet death in its moſt dreadful forms, had a deep impreſſion that they were among the chief of ſinners, and thought themſelves honoured by being accounted worthy to ſuffer ſhame for Chriſt's name.

Even Chriſtians have but a ſmall degree of knowledge of the depravity of their hearts, and the ſins of their lives, until they are called to paſs through ſome painful trials. Proſperity is apt to lull the mind to ſleep, to abate its devotion, to ſlacken its watchfulneſs, and to throw a languor over all its exertions. How natural is it for us to ſay, when our mountain ſeemeth to ſtand ſtrong, that we ſhall never be moved, or that adverſity will never overtake us! When Chriſtians are indulging this frame, they are preparing the way, to meet with ſome diſappointment, worldly loſs or bereavement, or to be ſcourged in their own perſons. When God is pleaſed to afflict them, they will be rouſed to ſelf-examination and pray-

er. They will not pretend to the knowledge of all the reasons, why God is now contending with them, but they will see enough in themselves to discover to them the fitness, the necessity, and the justice of the present rod.

Instead of wondering that they are taken in hand by the present correction, they will rather wonder that they have escaped so long, and have enjoyed so much prosperity. Saith the patient Christian in his afflictions, "I am convinced that I am a great sinner; and that I deserve all the expressions of divine wrath against the wicked, in time and in eternity. How shamefully have I forgotten God and been unmindful of the rock of my salvation? I have refused to give God the throne in my heart, and have been setting up idols there. I have shamefully neglected to reverence God's name and day, and have attended the ordinances of his house with coldness and indifference. I have not placed a just value on the faith once delivered to the saints, and have not been valiant for the truth upon the earth. How unfaithful have I been in the discharge of the duties which I owe to my family, to the church and to the commonwealth? I have neglected to instruct, counsel and warn those to whom I have had near access; and have said to them by my example, that religion is of no importance, and that worldly glory constitutes the happiness of man. What abundant cause have I to mourn before God, that I have indulged so much malice towards my fellow men? that I have been so unwilling to forgive my enemies? and have been so ready to rejoice at their overthrow? What impure thoughts have I indulged, and how much have I done to encourage the licentious in their conduct? I have not maintained the justice, the mercy, or the truth which the divine law and the gospel require. I have coveted my neighbour's substance and enjoyments; I have envied his superior prosperity and gifts, and have been discontented with the place assigned me in the world.

"How often have I despised the only Saviour of sinful men? And since I have been numbered among his followers, how unfaithful have I been to the duties of my holy profession? I have solemnly engaged to view myself as my own no more, and to be wholly devoted to the Redeemer in life and in death. How cold have been my affections towards him, who is the great Immanuel, God with us? In how many ways have I

ſought to ſhun the croſs, and to enjoy the ſmiles of an ungodly world? Chriſt's kingdom is of infinite worth, but I have refuſed to promote its intereſt as became me, and have ſymboliſed with the god of this world. I have abundant cauſe for deep humiliation, that I have abuſed my mercies, and have been ſo incorrigible under afflictions. Many promiſes of amendment have I broken, and I have paid little regard ro my covenant bonds. I might juſtly be cruſhed by the preſent rod, and become a monument of God's everlaſting wrath. I ſhould have no juſt cauſe of complaint, were I deprived of all hopes, and doomed to dwell in the regions of eternal deſpair. But, O thou God of grace! ſave me, I beſeech thee! Correct me in meaſure and in mercy. Let it be the fruit of this affliction to take away ſin, and to prepare me for the ſervice and enjoyment of thyſelf forever!" When ſuch are the breathings of the heart in a time of trouble, affliction is not ſent in vain unto the ſubject.

When God's children are under the rod, they will be convinced of the wiſdom, as well as the juſtice of the preſent chaſtiſement. O Chriſtian, is thy worldly ſubſtance taken from thee? Thou wilt be led to inquire, whether thy heart has not been too much placed upon it, and whether this extraordinary attachment has not rendered it neceſſary that thy preſent loſs ſhould be ſuſtained?

Set thy affections more abundantly on things which are above, and be more engaged than ever in laying up a treaſure in heaven. Haſt thou met with ingratitude and unkindneſs from one of thy fellow creatures on whom thou haſt conferred many benefits? Let this requital of evil for good ſerve to teach thee the folly of truſting in an arm of fleſh, and engage thee to truſt in the living God. Haſt thou not fondly doated on the perſon who now ſeeks to pierce thee to thy heart? Let the reception of evil for good bring thy benevolence to the trial, and engage thee to imitate thy Saviour in the forgiveneſs of enemies. Hath God taken from thee, by death, thy boſom friend, or the child of thy love? Aſk thyſelf whether the deceaſed had not taken the place of God in thy heart, and rendered the preſent blow a neceſſary one for thy beſt good. Be aſſured that thou muſt be divorced from thy idols, or from God. And as thou art one of his children, he will take from thee the object of thy idolatrous love. Thy caſe would be

deplorable indeed, if under thy bereavement thou couldſt juſtly ſay with Micah, "Ye have taken away my gods, and what have I more?"

Art thou in a ſtate of languiſhment, or pain of body, and haſt thou weariſome days and weariſome nights appointed unto thee? Inquire whether thou waſt not too confident of the continuance of health in former days, and whether thou waſt not unthankful to him who was the health of thy countenance. Perhaps thou hadſt ſome favourite plan to accompliſh, and waſt confident that thy ſtrength and vigour would be continued until thou hadſt realized thy ſtrong hopes. Is it not juſt and wiſe in God to convince thee of thy arrogant preſumption, by making thee to feel that thy breath is in thy noſtrils, and that thou muſt ſoon be laid in the grave? Haſt thou not cauſe to bleſs God that he is now teaching thee the vanity of this world, and exciting thee to ripen for the joys of a glorious immortality.

We are inclined to ſay, that ſome other affliction would be better ſuited to promote our beſt good, than the preſent, and that ſome other time would be a more fit time than the period that was choſen. But how incompetent judges are we, what is wiſeſt and beſt to be done? If we were to be our own judges in the preſent caſe, we would ſtrive to pitch upon a trial, and for a time of ſuffering, which would lead us to avoid the croſs, and leave us ſtrangers to our own hearts. We might, indeed, by planning for ourſelves, be involved in far greater difficulty than the preſent, and ſink into deſpair. God, who knoweth our particular frame and temper, beſt knoweth when and how to try us, and how long to continue us under the rod. If we derive ſpiritual benefit from the afflictions which we endure, we ſhall be humbled for our ſins, and we ſhall be ſtill and know that the Lord he is God. We ſhall no longer ſay, any other trouble rather than the preſent, and any other time to endure it rather than the preſent; but we ſhall ſay, "O Lord, thy will be done, both as to the kind and continuance of affliction. Oh, cauſe me to adore thy juſtice and thy wiſdom, and humbly to implore thy mercy."

Thoſe who make the knowledge of their hearts their ſtudy, will not paſs through days of adverſity, without diſcovering more than ever before their ſins, and without viewing them in new points of aggravation. Sins which had been forgot-

ten will be called to remembrance, and the aggravating circumſtances which attended them will ruſh upon the mind. The humbled penitent will now feel, that the divine juſtice would ſhine with diſtinguiſhed brightneſs in his eternal condemnation, and will be excited with great and earneſt importunity to implore the divine mercy.

(*To be continued.*)

ON THE LIGHT OF GOD'S COUNTENANCE.

What is meant by the Light of God's Countenance? And what is implied in walking in the Light of God's Countenance?

THESE are ſcripture expreſſions, and though figurative, are highly ſignificant. The metaphor is taken from a well known circumſtance in human life, and applied to the Moſt High. As the affections of mankind are painted in their faces, by which they expreſs their favour or diſlike, hence the index naturally and inſenſibly becomes uſed to ſignify the thing indicated: ſo that by a man of a ſmiling, or of a frowning countenance, we commonly mean a man who feels friendſhip and pleaſure at heart, or one who is unfriendly and diſpleaſed. And becauſe men by their countenances expreſs their anger or love, hence it is that when attributed to God, who is ſaid ſometimes to lift up the light of his countenance upon his people, at other times to hide his face or countenance, it ſignifies either his grace and favour, or his anger and diſpleaſure. Theſe two, therefore, ſeem to be the leading and principal ideas expreſſed by the light of God's countenance, and which perhaps comprehend and include all others, viz. *ſpiritual direction*, or *inſtruction*, and *ſpiritual comfort*.—In the one view is ſignified that peculiar, gracious, and complacential regard, with which God beholds, approves and bleſſes his covenant people, and in the other, the bleſſed enjoyment of God's love and favour, manifeſted by the graces and benefits which he beſtows.

With reſpect to *walking in the light of God's countenance*, a number of intereſting particulars will be found contained in

the ſubject, as either expreſſed or clearly implied in the words. And

1. To walk in the light of God's countenance, implies deliverance from ſelf-righteouſneſs, ſelf-dependence, and legal hopes. The character appears in every reſpect an exact contraſt to that which is repreſented in the 50th of Iſaiah, "Behold all ye that kindle a fire, that compaſs yourſelves about with ſparks; walk ye in the light of your fire, and in the ſparks that ye have kindled—this ye ſhall have of mine hand, ye ſhall lie down in ſorrow." How completely is the picture here reverſed. This is perfectly deſcriptive of a ſelf-righteous character, who thinks by the merit of his own righteouſneſs to atone for paſt ſins, and recommend himſelf to the favour and acceptance of God. And on this foundation he builds his confident hope of heaven and eternal happineſs.

It is curious and inſtructive to obſerve how carefully and pointedly this paſſage is worded to diſtinguiſh this character from the one who walks in the light of God's countenance; and eſpecially to guard againſt the idea of his having any, even the ſmalleſt degree of ſpiritual light—or that his exerciſes are affected by any kind of ſpecial or ſupernatural divine agency, —but that they are his own—congenial with his corrupt nature—the proper, genuine fruits of his own carnal heart.—*They kindle a fire*, not God. They receive no ſpiritual light from him. They *compaſs themſelves about with ſparks.* "*Walk in the light of your fire.*" This is directly oppoſite to that of walking in the light of God's countenance. As oppoſite as darkneſs to light, or the nature of the ſinner to the nature of God. The fire which they have kindled, ſignifies their own fancied goodneſs, and inherent moral virtue, together with the ſufficiency of their own natural reaſon and underſtanding.—This is blown up by their blind imaginations and wicked deſires. At this fire they warm themſelves, and derive their ſupplies of direction and ſtrength. Walking in the light of their own fire, means their practiſing in conformity with their polluted conſciences, miſguided reaſons, and corrupt inclinations. The ſparks with which they compaſs themſelves, are emitted from the fire they have enkindled, and in the light of which they walk, and are of the ſame nature. Theſe are their good works which flow from hearts of pride, and oppoſition to God. With theſe they compaſs themſelves on every ſide.

They lay them thick around them, to guard their conſciences from the conviction of truth, and painful ſenſations of guilt. The contraſt of character is kept up throughout, not only in the deſcription of their conduct, but of its conſequences and final iſſue. Inſtead of being juſtified, they are condemned—inſtead of being bleſſed, they are accurſed, and inſtead of being received to glory, they will be cruſhed down to hell, and made the miſerable monuments of God's eternal vengeance.—"This ſhall ye receive of mine hand, ſaith the Lord, ye ſhall lie down in ſorrow."

Such is the character, ſtate and end of all ſelf-righteous perſons, and ſelf-deceived hypocrites; and I have dwelt the longer upon it, as it is an entire contraſt of the character in contemplation. Oppoſites viewed in connection, ſet off each other to better advantage, and in a clearer point of light.—Let us now attend to the counterpart, and draw the oppoſite picture, by this rule, that whatever is eſſentially contrary and diſagreeing to the character expreſſed by *walking in the light of their own fire*, eſſentially belongs to that character expreſſed by walking in the *light of God's countenance*. And we are led to ſee, that all thoſe things which lie hidden, and undiſcovered to the impenitent heart, are brought to view by the light of God's countenance, and the teachings of his Spirit. This is the nature of light, to diſcover real objects, and not to conceal them. "All things that are reproved, are made manifeſt by the light: for whatſoever doth make manifeſt, is light. Wherefore he ſaith awake thou that ſleepeſt, and ariſe from the dead, and Chriſt ſhall give the light." (Eph. v. 13, 14.) Here the impenitent ſinner is repreſented as both aſleep and dead, and he muſt awake and ariſe from the dead before he can receive that light which Chriſt gives. It is not the ſleeping nor the dead who can ſee. Deſtitute of ſpiritual life, they are ignorant of their own hearts, blind to their true characters, to the character of God, and the Saviour, and hence, elated with pride, they build high towering hopes upon the ſandy foundation of their own righteouſneſs and ſtrength. But the true believer hath not ſo learned Chriſt, nor himſelf.—Truth diſcovers error. The light of God's countenance doth not conceal men's corruptions and wickedneſs, but brings their moſt ſecret abominations to view as in

open day light, and ſhews the ſinner to himſelf as a loſt, guilty, helpleſs, and hell-deſerving creature. Saith the Pſalmiſt, Thou haſt ſet our iniquities before thee, our ſecret ſins in the light of thy countenance." A view of God ever gives us an humble ſenſe of ourſelves.—The ſoul that is ſpiritually enlightened, will freely own himſelf in the wrong, and God altogether right. He will voluntarily acknowledge his nature to be total enmity againſt God—that he never rendered any true obedience to his law—that in him naturally dwelleth no good thing—that he can make no atonement for the ſmalleſt of his paſt ſins—can offer no juſtifying righteouſneſs to God—that he is abſolutely dependent on free ſovereign mercy, through the merits of Chriſt, and has no other foundation to pray for mercy, or hope for ſalvation.

Every thing called ſpiritual light, and affording ſpiritual inſtruction, teaches, and enforces theſe things as divine truth. In our former number, it was ſhewn that God is a ſun, and Chriſt the light of the world—that Chriſtians from their relation and moral likeneſs to him, are alſo called the light of the world—that the word of God is light, and his commandment a lamp; and his goſpel is, in the moſt eminent ſenſe, light, the moſt glorious light that ever ſhone upon our dark and benighted world. And they all join to manifeſt theſe things and eſtabliſh them as divinely true. The Apoſtle Paul ſaith, "I was alive without the law once;" that is, he walked in the light of his own fire, and compaſſed himſelf with the ſparks of his own kindling.—"But when the commandment came ſin revived, and I died." Here was a final end of all his legal hopes, and phariſaical righteouſneſs. He ſaw himſelf utterly loſt, ruined and helpleſs, and that nothing ſhort of the righteouſneſs of Chriſt, and the arm of God's free ſovereign mercy could ſave him. This is the glorious end and deſign of the goſpel, to exalt God, and humble man, that no fleſh ſhould glory in his preſence. To this truth, all who walk in the light of God's countenance will cheerfully ſubſcribe. This has been the creed of the godly in all ages.—And I am bold to ſay, that there is not a real Chriſtian on earth but what in the right underſtanding of theſe doctrines, will freely and joyfully acknowledge them the words of eternal life. They, whom God juſtifies, do ever condemn themſelves, and in the ſame degree as we enjoy the light of God's

countenance, we ſhall be filled with ſelf loathing and abhorrence. Theſe were the humbling views of Job, in the clear manifeſtations of God's glory and gracious preſence.—"I have heard of thee by the hearing of the ear, but now mine eye ſeeth thee; wherefore I *abhor* myſelf, and repent in duſt and aſhes." So the Prophet Habakkuk, "When I heard, my belly trembled; my lips quivered at the voice: rottenneſs entered into my bones, and I trembled in myſelf." And the Apoſtle Paul: "This is a faithful ſaying, and worthy of all acceptation, that Chriſt Jeſus came into the world to ſave ſinners, *of whom I am chief.*"

An anecdote related by Mr. Rutherford, is in point, and in the plain ſtile of that day manifeſts the true chriſtian ſpirit, in a diſtinguiſhing point of view. David Dixon, was an eminently pious Scotch divine, who flouriſhed in the days of the high church perſecution in Scotland, and through life was a laborious and ſucceſsful miniſter of Chriſt. The good man lay upon his death bed, and being aſked by a religious friend who was making him a parting viſit, what was the preſent ſtate of his mind, and his feelings and exerciſes in a view of the eternal world—by your faithfulneſs in the cauſe of Chriſt, we truſt you have laid a foundation for great comfort in a dying hour:—He replied in theſe memorable words —*I have gathered up all my works both good and bad, and thrown them down together in a heap before the Lord, and have run away from them all to Chriſt, and in him I find ſweet reſt and peace.*

Thus doth the ſoul who walks in the light of God's countenance, ſee things in their true light. He ſees and acknowledges the infinite holineſs of the divine character, law and government. He is made acquainted with the pride and pollution of his own heart, and the vileneſs and guilt of his own character, with correſponding exerciſes of his affections. And by being thus happily prepared to receive the ſalvation of Chriſt, he becomes ſweetly conformed to the methods of divine grace, as they are revealed in the glorious diſpenſation of the goſpel.

2. They who walk in the light of God's countenance, do enjoy ſweet peace, calmneſs and ſerenity of mind. This is peculiar to them. They only have true peace; and this ne-

ceſſarily ariſes from right apprehenſions of the truth, and right exerciſes of heart towards God's character, government and grace. As to the wicked, who walk by the light of their own fire, which is the ſame as total darkneſs, and whoſe hearts are unreconciled to God and his ways—oppoſed to his character and government, his law and his goſpel—they have no true peace or comfort, and it is naturally, abſolutely, and forever impoſſible that they ſhould have. All their attempts to climb up ſome other way to heaven are vain and fruitleſs. They are actually oppoſing the only methods, and the eternal purpoſes of God's grace, reſiſting the arm of omnipotence, and as briars and thorns or ſtubble fully dry, they are ſetting themſelves in battle array againſt the devouring flames. Their ſenſual pleaſures are low and grovelling; and embittered with remorſe. Their expectations from the creature are unanſwered; their deſires unſatisfied; their hopes are daſhed with vexation, and terminate in diſappointment. The divine determination is an inſuperable and an eternal bar in the way of that happineſs and enjoyment, they deſire, and are anxiously ſeeking to obtain. They have, therefore, no reſt, but are like the troubled ſea whoſe waters continually caſt up mire and dirt. "There is no peace, ſaith my God, to the wicked."

But the bleſſed ſoul who is humbled and conformed to God, and walks in the light of his countenance, is delivered from this thraldom and wretchedneſs, this miſerable ſtate of vaſſalage and ſlavery to his corruptions and luſts. In an hearty ſubmiſſion to God, there is true peace—by humbling himſelf he is exalted—by giving all up, he enjoys all, and by dying to himſelf, he liveth to God. The light of God's countenance not only ſhews him to himſelf, but ſhews him the glory of God, with a transforming energy upon his ſoul. It not only diſcovers to him his ſpiritual weakneſs and wants, his ſickneſs and wounds, his wretchedneſs and guilt; but alſo his fulneſs and ſtrength, his remedy and cure, his happineſs and ſalvation, and ſweetly applies theſe precious benefits to his ſoul, in the pardon of ſin, peace of conſcience, and joy in the Holy Ghoſt. In Chriſt he diſcovers an infinite fulneſs of all that he wants. Here is juſt ſuch a Savior as he needs, and juſt ſuch a happineſs as he deſires. In him he enjoys ſweet peace. Reconciled to God, he appears altogether right—his character infinitely amiable, beautiful, glorious—all his ways judgment and truth—his Providence kind and gracious, and all his

government infinitely wiſe and good. His mind is enlarged, and he no longer thinks and acts upon the ſmall, narow ſcale of the ſelfiſh contracted mind. He embraces and contemplates in a general view, the eternal plan of divine grace, and by faith conſiders every creature, and every event, as being in their various ways deſigned to ſubſerve the great and important end God hath in view in the creation and government of the world. In this view he conſiders every thing to be right, and wiſhes for no alteration, or that any thing ſhould be in any reſpect different from what it is. And what can diſturb the peace and comfort of the ſoul poſſeſſed of theſe views, and in the full exerciſe of this temper of mind? If God reign, he muſt be happy. "Great peace have they that love thy law, and nothing ſhall offend them." And we learn from ſundry ſcriptures, that it is the light of God's countenance, which thus enlarges, enlightens, ſettles and comforts the ſoul. Such was the benediction with which Aaron and his ſons were directed to bleſs the children of Iſrael (Numbers v. 24.) "The Lord bleſs thee and keep thee.—The Lord make his face to ſhine upon thee, and be gracious unto thee. The Lord lift up his countenance upon thee, and give thee peace." And in Pſalms xxi. 6. "Thou haſt made him moſt bleſſed forever—thou haſt made him exceeding glad with thy countenance." A contraſt to this we find in the 30th Pſalm, "thou didſt hide thy face, and I was troubled." What is meant by the hidings of God's face, and the withdrawment of the light of his countenance, and what darkneſs and diſtreſs immediately fill the mind, the children of God, and they only truly know.—This the Pſalmist experienced, and ſenſibly expreſſed in the 42d Pſalm, and at the ſame time reproves himſelf for his dejection and ſtirs himſelf up to exerciſe hope and truſt in God. Why art thou caſt down, O my ſoul, and why art thou diſquieted within me? Hope thou in God, for I ſhall yet praiſe him for the help of his countenance."

ASAPH.

A NARRATIVE

Of a work of Divine Grace, in Killingworth, Second Society, which began in the year 1801.

(Continued from page 275)

THE number of hopeful converts, in the late revival of religion here, it appears from accounts received, is not equal to that in many other places.—A few inſtances it may not be improper to notice. A perſon of about 23 years of age, and now a reſpectable member of the Church, communicated the following account:

"Through childhood and youth, I was equal to, if not ſurpaſſing any of my companions in lightneſs and vanity. Tho' free from profaneneſs and the groſſeſt ſins, yet I thought little of God or a future ſtate, until I was about 19, except at two periods, which I perfectly remember—at one of which, I was ſo impreſſed, for a few hours, with the thought of eternity that I earneſtly wiſhed for death. All was ſoon forgotten, and I went on uninteruptedly in my folly again, until I was about fifteen, when my attention was again excited by the things of religion. I now felt it my duty to pray, and made the attempt, with a determination to continue it, which I did, but very careleſſly, and ſoon after very thoughtleſſly, once or twice in a week. This formal ſervice blunted the ſtings of my conſcience, ſo that I paſſed quietly along, truſting in the advantages of living in a Chriſtian land, and of a religious education, to ſave me, until it pleaſed God, in his own time and way, to convince me that a change of heart is neceſſary to an entrance into Heaven. About the middle of the ſummer 1800, I began to entertain hard and blaſphemous thoughts of God, which I endeavoured to ſuppreſs, but in vain. The more I ſtrove againſt them, the greater aſcendency they gained over me; and notwithſtanding the ſtrongeſt oppoſition I could make to them, they filled me with horror.

"Having tried all human ways, in vain, to obtain relief from my horrors of mind, no help ſeemed to remain, but that which is in Chriſt; and when I thought to go unto him, as the laſt reſort, I was ſo fully perſuaded that I would be rejected for my blaſphemous thoughts, that I choſe rather to

continue in my ſuffering ſtate, feeling myſelf expoſed to all the wrath of an offended God, and bearing the pain of a guilty conſcience, for more than ſix months inceſſantly. At the end of which, as I was, a certain day, thinking over my deplorable condition, the idea that I might be yet ſaved, ſuddenly came into my mind, and that Chriſt died for ſinners, even the greateſt, and that his grace was ſufficient for me; but a review of my paſt conduct, and my feelings, as they were then, ſhowed me the abſurdity of looking for ſalvation from one of whom I had entertained ſuch a wrong opinion. This gave an additional weight to my heavy burden, which increaſed upon me from July to April; when I heard a ſermon from theſe words:—*Whoſoever ſhall ſpeak a word againſt the Son of Man it ſhall be forgiven him, but unto him that blaſphemeth againſt the Holy Ghoſt, it ſhall not be forgiven*;"—which had a ſingular effect upon me. The words when firſt read, moved me to keen deſpair, and for a ſhort time the pains of Hell got hold upon me; but before the cloſing of the diſcourſe, I ventured to hope that I had not committed the ſin unto Death. But alas! little did I think of the conflict, yet to be endured, which was dreadful above all I had experienced before. Doubts of the exiſtence of a God began to fill my mind. To eaſe my mind, I determined to dwell no longer on ſo gloomy a ſubject,, but a pained conſcience would not ſuffer me to reſt, and the fear of Atheiſm aggravatedly oppreſſed me, till it pleaſed the moſt High, in a ſovereign manner, graciouſly to enable me, as I hope, to ſtay my ſoul on Jeſus Chriſt. With earneſt deſires I ſought him —and with patience I followed on to know him, having reſolved that if I periſhed, it ſhould be at his feet. In kindneſs he ſeemed to manifeſt himſelf to me, and to ſay, come hither, I am the way,---leave the tempter and thy ſins, truſt in me, and I will love thee. Thanks be to God, from that time I have been enabled to ſay, *Though he ſlay me, yet will I truſt in him.*

"For nearly three years paſt, my mind hath been, generally ſpeaking, comfortable, though I have not been altogether without fear that I might be deceived, by the treachery of my depraved heart. Therefore I have, at ſeveral periods, by reaſon of a jealouſy over myſelf, ſought to revive former

painful convictions of mind, but the power to do it is gone and I cannot recall it.

"A kind of ſweet, tranquil joy, to which I was a ſtranger before, now fills my ſoul whenever I contemplate the work of God, and call to mind his holy character, eſpecially when I read his word, and lift up my heart in prayer.—The greatneſs of that joy which I firſt received after a years wandering in darkneſs, and almoſt inconceivable diſtreſs, after a ſhort time, paſſed away, and I have now no other than what is deſcribed above, except that it increaſeth, and at times riſes to a greater degree, flowing out towards all mankind, deſiring their ſalvation in conformity to the will of God. One cauſe of my being ſo long diſtreſſed with a conviction of ſin was, doubtleſs, my ſinful baſhfulneſs, which kept me from communicating my thoughts to any one, even to my moſt intimate friends, who are ſtill ignorant of them to this day.—The tempter by means of this had an advantage over me, and cauſed me to counterfeit a chearful behaviour when my ſoul was filled with great diſtreſs. If I had taken counſel in my awakenings, it now appears, as if I ſhould have been ſaved the moſt of my anguiſh, but if Chriſt may be glorified thereby, I deſire to be ſtill, and know that he is God."

Another inſtance, which I would mention, is a youth who ſpeaketh thus: "Knowing by experience the deplorable ſtate of a ſinner, that he is by nature totally deſtitute of love and conformity to God, and that he cannot be ſaved but by a ſpecial act of ſovereign grace, inducth me to aſk for further inſtruction upon this all important ſubject, and to communicate in a ſummary manner the ſtate of my mind, and the feelings with which it has been exerciſed.

"From my earlieſt age, I endeavoured to lead a moral life, being often taught that God would puniſh ſinners, but I did not believe that I ſhould ſuffer for the few offences of which I had been guilty.—Having avoided many ſins which I ſaw in others, I imagined all was well with me, till I was about 18 years old, when I heard a ſermon preached upon the neceſſity of regeneration, which put me upon thinking of the need of a change of heart in myſelf. I did not, however, well receive the diſcourſe at the time, for I was ſenſible I new nothing about ſuch a change, neither did I wiſh to know, for I believed myſelf as good as others, without it, and to be equal with them I thought would be ſufficient. However the thoughts

troubled me conſiderably, from day to day, add cauſed me to think of praying, which I had never done, except repeating ſome form, as a little child, and doing it to remove the ſtings of a guilty conſcience, when I conſidered myſelf in imminent danger. Sometime after this I heard another ſermon, that convinced me I had quenched the Spirit, which occaſioned the moſt alarming fears that I ſhould, forever, be left to eat the fruit of my own ways. Suppoſing that I was alone in the tho'ts of eternity, I ſeparated myſelf from all company and determined to ſeek an intereſt in Chriſt. I concluded ſomething muſt be done to appeaſe God's anger, I read and prayed, and ſtrove in every poſſible way to prepare myſelf to go to God, that I might be ſaved from his wrath. The more I ſtrove in this ſelfiſh way the more anxious I was, and no hope was given. Soon I began to murmur and repine, and accuſed God of the greateſt injuſtice, in requiring me to turn to him, and while I was ſtriving with all my might, as I ſuppoſed, he appeared not to regard me. I conſidered God as obligated to ſave me becauſe I had done ſo much for him, and finding no relief, I wiſhed that he might not be, and began really to doubt the truths of his holy word, and to diſbelieve his exiſtence, for if there were a God I perfectly hated him. I ſearched the ſcriptures daily, hoping to find inconſiſtencies in them, to condemn the Bible becauſe it was againſt me; and while I was diligently purſuing my purpoſe, every thing I read, and every ſermon I heard, condemned me. Chriſtian converſation gave me the moſt painful ſenſations. I tried to repent, but I could not feel the leaſt ſorrow for my innumerable ſins. By endeavouring to repent, I ſaw my heart ſtill remained impenitent. Although I knew that I hated every thing ſerious, yet I determined to habituate myſelf to the duties which God required; to ſee if I could not by that means be made to love him, and I continued in this ſtate ſome months. The fear of having committed the unpardonable ſin, now began to ariſe in my mind, and I could find no reſt day nor night. When my weary limbs demanded ſleep, the fear of awaking in a miſerable eternity prevented the cloſing of my eyes, and nothing gave me eaſe. No voice of mirth, or ſound whatever was heard, but what reminded me of the awful day when God ſhall bring every work into judgment. All ſelf-righteouſneſs failed me, and having no confidence in God, I was left in

deep deſpondency. After a while a ſurpriſing tremor ſeized all my limbs, and death appeared to have taken hold upon me. Eternity, the world eternity, ſounded louder than any human voice, I ever heard, and every moment of time appeared infinitely more valuable than all the wealth of the world. Not long after this an unuſual calmneſs pervaded my ſoul, which I thought little of at firſt, except that I was freed from my awful convictions, and this ſometimes grieved me, fearing I had loſt all conviction. Soon after hearing the feelings of a Chriſtian deſcribed, I took courage, and thought I knew by experience what they were. The character of God, and the doctrines of the Bible, which I could not meditate upon before, without hatred, eſpecially thoſe of election and free grace, now appear delightful, and the only mean by which, through grace, dead ſinners can be made the living ſons of God. My heart feels it ſinfulneſs. To confeſs my ſins to God gives me that peace, which before I knew nothing of.—To ſorrow for it, affords that joy which my tongue cannot expreſs.—Were I ſenſible that at death my hope would periſh, yet it ſeemed to me now that I could not willingly quit the ſervice of God, nor the company of Chriſtians: but my unfaithfulneſs often makes me fear my ſincerity, and ſhould I at laſt be raiſed to glory, all the praiſe will be to God for the exhibition of his ſovereign grace."

Another perſon, nearly forty years of age, at a private lecture, attended April 22d, 1801, was ſo wrought upon by the word being ſet home upon his heart, that he inſtantly became ſo overcome with a ſenſe of his danger, that he was ſcarcely able to ſtand, and looked, as he ſaith, "Round about for ſomething to ſtay myſelf with. Fearing leſt ſome one ſhould aſk, what aileth thee? I endeavoured to bear up under the preſſure, as much as poſſible, and ſo concealed the matter. This, however, put me upon enquiring what I ſhould do to be ſaved, for previouſly I had little or no anxiety about my future ſtate. Soon after this I ſet up family prayer, which I had never attempted before. In the beginning it was hard, but I felt it my duty and was unable to reſt without it. Having many ſerious thoughts, and loving, as I imagined, the ſervice of God, I went forward and made a public profeſſion, of religion, and believed all was well until the 22d of November following, when upon the Lord's day it

was obſerved in the ſermon, that perſons might be ſtrict in all the outward forms and duties of religion and ſtill be in the gall of bitterneſs and bonds of iniquity, "*for without holineſs no man ſhall ſee the Lord—we muſt be born again.*" It immediately occurred to my mind that I was one of that deſcription.

"I had made a profeſſion of religion, but was conſcious I had never felt it. This lay with great weight upon my mind. As I was walking a few evenings after this anxiety began, the firſt thing I recollect, after I left the houſe, where I had been, I was ſtanding ſtill, more than half a mile diſtant from the place I had left, reaſoning with myſelf, in this manner—What, muſt man be born again? Is this a work of the Holy Spirit? Is God ſovereign having mercy on whom he will have mercy? Are not theſe doctrines in the bible? Yes I know they are for I have often read them — Why then ſhould we not hear them, for all that God hath taught is good and nothing to be refuſed? Surely we ought: Oh, what ſhall I do! I will not open my mouth againſt them. Thus I was weary and heavy laden, and continued till Thanksgiving day, when I began more ſenſibly to fear that I ſhould of all men be the moſt miſerable. In the evening I went again to one of my neighbours in order to divert my awakened mind, but in vain. The chearly converſation of my neighbour increaſed my ſorrow. I wondered how any could laugh or ſmile.—When I returned and attempted to commend my houſe in prayer to God, I was more diſtreſſed than ever, for I began to feel my ſpiritual blindneſs, eſpecially in prayer, for my form was gone, and I could not recall it. I experienced the ſame again the next morning. When I took my Bible in my hands, I had ſuch a tremor that I could not read and could ſcarcely ſpeak, ſo that I went out, aſhamed and confounded. I endeavoured to purſue my ſecular buſineſs, but it was with great indifference, for my ſoul was full of anguiſh, till by ſovereign grace it was brought home to God. About the middle of the day on Friday after, I had ſuch manifeſtations of God's love, and ſuch admiring thoughts of his holy character, and of all the precepts of the goſpel which my ſoul ſo much deteſted before, that I could no longer hold my peace. I immediately left all, repaired to my dwelling and called upon my dear companion to help me

to praiſe the Lord. Praiſe the Lord, Oh, ſing praiſes to our God, was the inceſſant language of my heart through the day. Now I wanted all around me to taſte the loving kindneſs of our God and to bleſs his holy name. Since that time I have had a variety of feelings and hours of darkneſs, but I cannot give up my hope in Chriſt."

There are two other perſons of different ages, one is in early life, who have been remarkably tempted and buffeted of Satan, as they fully believed. One of them ſeemed to be forced, as it were, by an irreſiſtible power, to take life, ſo that a number of days the perſon feared to take a knife in his hand, or any other ſharp tool, for it ſeemed as though it muſt neceſſarily be put to the throat, even without its being deſired; but God in due time afforded relief, and afterwards filled that ſoul with peculiar joy.—The other was an inſtance of great temptation in ſecret prayer; while thus diſtreſſed with temptations, "It came into my mind, ſays he, that I needed divine aſſiſtance. Immediately my whole heart and ſoul appeared to aſcend to Heaven with this petition, that God would condeſcend to meet me in the cloſet and graciouſly aſſiſt me in conquering the tempter, that I might no more be led captive by him at his will. I do not remember all the words I uſed, but I began my petition thus, *Holy, holy, holy Lord God Almighty.* The anſwer I received was not by an audible voice, but the fact that God had heard and would grant my requeſt, was as evident as if it had been by a voice. This was a precious ſeaſon, and I felt aſtoniſhed at my ſtupidity, that I had never before thought of looking to God for aſſiſtance. When it was morning, I took my Bible and retired to my cloſet, and began my devotions, aſking God to meet with me—and ſuch ſenſible and ſweet communion with God I never thought of enjoying before. I proceeded renewedly to enter into covenant with my Maker, which as it appears to me I did with all my heart, dedicating myſelf to his ſervice, both ſoul and body, for time and eternity. I could truly ſay, *Lord, it is good for me to be here.* One hour ſpent in thy ſervice is better than ten thouſand ſpent elſewhere.

"The night following, after reſting awhile, I awoke and felt as if I was actually encircled in the arms of my dear Redeemer. No tongue can deſcribe the bliſs I felt. I conceived it to be what Peter expreſſeth in this manner—*Whom, having*

not ſeen, ye love; in whom, though now ye ſee him not, yet believing, ye rejoice with joy unſpeakable and full of glory.

"Again, theſe words made a deep impreſſion upon my mind, *They that know thy name will put their trust in thee.*

"For eight or ten days, ſucceſſively, I had an hour or two each morning, before light, of enjoying the ſweeteſt communion with my Saviour, that it is poſſible for finite creatures to enjoy in this imperfect ſtate. The ſpirit did not leave me until it had, ſeemingly, led my mind to a comprehenſive view of the whole character of God, and of all his precepts. Laſtly, I had a moſt realizing view of the odious nature of ſin, and the wonderful patience of God in bearing ſo long with impenitent ſinners. From that time my greateſt anxiety has been to ceaſe from ſin, and no temptation has overtaken me but ſuch as is common to men."

The perſons referred to in this narrative have been hopefully in the ſchool of Chriſt more than three years, and ſome of them much longer; which muſt have been ſome trial of their faith, and afford a comfortable hope that the things which they have experienced are not the reſult of a heated imagination, nor the wild effuſions of a diſordered brain, but the genuine effects of God's Holy Spirit. There has, as yet, been no inſtance of any one profeſſing Godlineſs, that has turned back, or diſhonoured his profeſſion. The tares we know will grow among the wheat, but we have not yet diſcovered them. Since the date of the laſt letter, five have been duly examined and propounded for admiſſion into the Church; which, together with ſeveral more, who have probably as good a hope as any we have named, but particular circumſtances have kept them out of the Church, will make the number of hopeful converts, in the late awakening, to ſurpaſs 100; and we hope the glorious work is not yet ended, for there have been two or three inſtances of awakenings ſince the communication of our laſt; but God only knoweth what is in the womb of futurity; and to us it belongeth to bow with reverence before him, giving thanks at the remembrance of his holineſs.

JOSIAH B. ANDREWS.

Killingworth, May 23, 1804.

POETRY.

REFLECTIONS ON THE END OF THE YEAR.

1. TH' obedient Sun, at God's command,
Once more his course has run;
Another year's forever fled,
And a new year begun.
2. Within the year that's now no more,
What multitudes are gone,
Summon'd by death's resistless call,
Into a world unknown?
3. While thousands, younger far than I,
Have clos'd their earthly race,
'Midst tombs unnumber'd I am spar'd,
A monument of grace.
4. And while along life's dang'rous path
Securely I have trod,
Reflect, my soul; what have I done
To serve my Guardian, God?
5. How many precious hours and days
Have I in trifles spent;
What blessings unimprov'd appear,
What murm'ring discontent!
6. Blinded by earth's deluding toys,
Which led the heart astray,
How often have I turn'd aside
From wisdom's narrow way!
7. Alas! how slowly have I learn'd
Religion's heavenly art;
How seldom have I rais'd to God
An undivided heart!
8. Ev'n in his presence, in his house,
Before his awful throne,
How often have my treach'rous tho'ts
To countless follies flown!
9. How cold my zeal to praise his name,
Who bled upon the tree;
How weak has been my love to him
Who groan'd and di'd for me!
10. Lord, should'st thou strictly mark my faults,
And bring thy judgment near,
Beneath thy searching, holy eye,
Oh, how must I appear!
11. But thou art love, thy grace can cleanse
And sanctify my soul:
The precious blood of Christ can make
The wounded sinner whole.
12. Lord, glorify thy boundless grace
By saving me from sin:
Cast out, my God, the hateful foe,
And make me only thine.

ASPASIO.

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